



THE TWO WORLDS.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of SPIRITUALISM,
also to RELIGION IN GENERAL and to REFORM.

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No. 1810 — VOL. XXXV.

FRIDAY, JULY 21, 1922.

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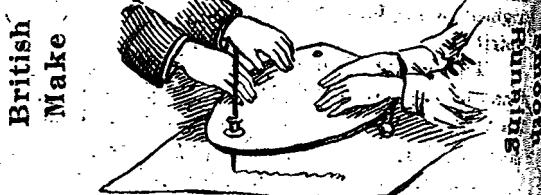
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MR. J. H. COOPER (MANCHESTER

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1810—VOL. XXXV.

FRIDAY, JULY 21, 1922

PRICE: TWO PENCE.

The International Congress of Spiritualists.

[CONTINUED FROM LAST WEEK.]

THE Congress reassembled in the Queen's Hall, London, on Sunday morning, 2nd inst., at 10.30 a.m. Mr. Richard Boddington in the chair, when Dr. Geo. B. Warne, President of the National Spiritualists' Association of the United States, presented a paper on the question, "Does Spiritualism Contain the Essentials of a World Religion?"

Mr. Warne (who was greeted with applause) said:—
Mr. Chairman, Fellow Members of the International Convention, Ladies and Gentlemen,—Our question calls for the nearest possible agreement as to just what we shall accept as definitions of its key-words: Religion—Spiritualism. Having established the essential principles for which one is a visible and audible symbol, we will be prepared intelligently to compare the weakness and strength of the one with the other.

On the chapters that are written long and lovingly we pore—

But the best is still unwritten, for we grow from more to more."

RELIGION.

At the outset let us agree with another who has said: Religion has never been fully defined, for its real essence is too subtle to be voiced in humanity's inadequate vocabulary—mere words are too cold, too feeble, to give expression to its inner power. We can only imperfectly approximate to its true significance."

Our arisen Andrew Jackson Davis gave the following as his inspired conception: "The best, the shortest and the broadest definition of true religion is Universal Justice to one's self—Justice to one's neighbour. Religion is the highest revelation of God and Nature to Man's innermost Spirit."

The Great Teacher seemed in this instance to omit what he elsewhere emphasised: Man's right conception of his true relation to God and Nature and obedient personal conformation to that knowledge.

Growing unrest is especially noticeable in every system of Religion which enlists man's attention and appeals for his acceptance. An orthodox clergyman of the United States of America recently voiced these words: "As to the faith of our fathers, I haven't much use for it. We know more than any of them. I am for freedom of thought and action, and I apprehend no danger to truth in the full expression of free and modern thought. It is amazing what men should think they must defend God."

This spirit of dissatisfaction on the part of steadily growing numbers of thoughtful men and women is bringing about an irresistible demand for re-proving and re-interpretation of so-called sacred books, and re-adjustment of formal creeds to agree with the growing enlightenment of up-to-date Higher Criticism and the irrefutable facts of current Science. Humanity is steadily escaping from ancient superstitions, discarding the millstones of fears tutored by personal ignorance and priestly self-interest, and growing to believe more and more that "there is even no Religion higher than Truth."

NON-SYNONYMOUS WORDS.

Let us emphasise the oft-quoted truism that Theology and Religion may, or may not, be in the fullest sense interchangeable terms.

An eminent American Unitarian thus compares the shades of distinction between Theology and Religion:—

"A doctrine, however elaborate, does not constitute a religion—Religion describes the feelings and acts of men which relate to God; Theology is a formal statement of man's ideas of the God he worships. Religion is right living towards man and God; Theology is the outer expression of a system of belief about God and His attributes.

Religion is universal; theology is exclusive. Religion is humanitarian; theology is sectarian. Religion unites mankind; theology divides it. Religion looks to the moral worth of a man; theology to his creed and denominational. Religion is love as all-embracing as God's love; theology preaches love and practises bigotry. Religion is not an end, but a means; not a method, but a life; it lies more in walk than talk; is not a doubt, but a certainty; not a dogma, or an emotion, but a service."

"Religion means the conscious relation between man and God, and the expression of that relation in human conduct."

We may say with Quatrefages: "Religion is a belief in beings superior to man and capable of expressing good or evil influences upon his destiny, and the conviction that the existence of a man is not limited to the present life, but there remains for him a future beyond the grave."

"Religion has its root in the belief or intuitive feeling that within us or external to us is an intelligent super-sensual power that can affect us for good."

PRESENT DEMAND UPON RELIGION.

Among the crystallisation of present religions, insistence on the following are points to be noted:—

- No man a fallen or hopelessly wicked being.
- No condemnation and torment for the mass of mankind.
- No intermediary needed between man and God.
- No deification of remarkable human beings.
- No binding by creeds and dogma.

A revelation not fixed and ended, but continuous and changing, according to the needs of humanity of each generation.

SPIRITUALISM.

Forty years ago the American Sargent made the claim for Spiritualism that its "doctrine is in harmony with all the lofty religions of the ages."

Only eight years after the manifestations in the Fox Cottage at Hydesville, New York, in the U.S.A., Theodore Parker, the great apostle of liberal religion, declared: "Spiritualism admits all the truths of religion and morality in all the world sects—its inspiration is open to all—it is no fixed fact, has no 'punctum stans,' but is a 'punctum fluens'—is elastic, offers demonstrable truth as a basis of its religion, has more evidence for its wonders than any historic form of religion hitherto; it is thoroughly democratic, with no hierarchy, it is not a form of religion but to the pure in heart it is religion itself."

In the United States Spiritualists themselves have defined Spiritualism to be a science, philosophy and religion, of continuous life based upon the demonstrable fact of communication by means of mediumship with those who live in the spirit world. As a science it determines and classifies facts; as a philosophy it fashions around those oft-verified facts lessons deduced therefrom; as a religion it strives to mould the character and conduct of its adherents into harmony with the highest teachings from the spirit spheres.

Henry Thomas Bickley held that "those who found their belief in immortality on their religion, instead of founding their religion on their belief in immortality, are making a great mistake—they make the fundamental

depend upon the casual—they support what is permanent by what is ephemeral."

The officially promulgated principles of Spiritualism must determine the religious or non-religious character of our system. Fortunately the standards adopted by the Spiritualists' National Union of Great Britain and the National Spiritualist Association of the United States of America furnish an excellent consensus of the basic views of our teachings held by the adherents of those truly representative and democratic bodies of our greatest English-speaking nations.

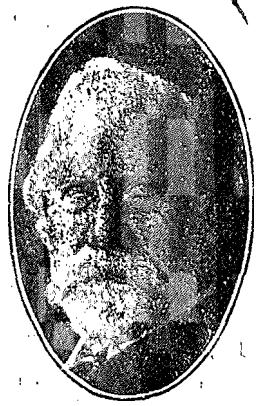
The first-named believes in the Fatherhood of God, and the other one in an Infinite Intelligence which, revealed by the physical and spiritual phenomena of Nature and rightly comprehended, constitutes true religion.

One affirms the Brotherhood of Man, and the other finds the highest conception of morality in the Golden Rule and is always thoughtful for the welfare of others.

The former believes in continuous life after death, and the latter affirms that the existence and personal identity of the individual persist beyond the grave.

While the one stands for Communion of Spirits and ministry of angels, the other affirms that communication with the so-called dead is a fact scientifically proven by the phenomena given through mediumship.

While the one inculcates personal responsibility, its comrade in revelation maintains that each individual's happiness or unhappiness both here and hereafter depends



DR. ABRAHAM WALLACE, M.D.

solely upon his own obedience to or disobedience of Nature's physical and spiritual laws.

The one teaches compensation and retribution hereafter for good or ill done on earth—the other insists that the golden grain ultimately garnered is determined by the thoughts, words, deeds and aspirations felt, performed and experienced during the oft-times weary homeward journey over the uneven pathway of earthly living.

The British Union proclaims A Path of Endless Progression, while its American compeer affirms that the doorway of reformation is never closed to any human soul in time or eternity, and that the opportunities for individual development are as endless as God Himself.

Thus the S.N.U. of Great Britain and the N.S.A. of the United States ask their brethren of every race and of all nations to fall in line with them behind the common banner of full agreement as to what constitutes the essential benefits offered by acceptance of Spiritualism.

QUESTION AND CONCLUSION.

What vital principle of religion is wanting in Spiritualism sincerely accepted, intelligently understood, wisely applied and righteously lived in daily lives?

An eminent American Rabbi prefaced his sermon upon Spiritualism by reading to his congregation the Principles of the National Spiritualist Association and closed them with the question: "What better thing do we need, or can we ask?"

Doubt-distraught millions of earth are hungering for absolute certainty that they cannot find save in a Spiritualised Spiritualism. It is the spirit alone that vivifies the body, quickens the mind and exalts the soul. Bodies without spirits are corpses. Religious systems without that unseen quickening power that comes as quietly, but forcefully as come the winds, are doomed by awakened

men and women to the charnel house of complete abandonment—the salt has lost its savour.

Death is no longer a punishment but a promotion. Resurrection occurring only at the moment of personal transition, is up out of the physical body and not from the decay of the grave. Heaven and hell are mental conditions each present in some degree wherever bodies breathe, minds strive and souls aspire. Salvation is earned, bestowed by special favour. Life is more than a sigh, a song, and a silence, is something else than a birth, a breath, and a death.

Desire for unending personal existence is as real now as when the ancient lawyer asked the Teacher Medium long ago: "What shall I do to inherit eternal life?" Compelled to answer his own question by saying that the duties already known to himself were: Loving God with all his heart, soul, strength and mind and thy neighbour as thyself, he heard from the lips of Jesus, "This do and thou shalt live." Not creedal dogmas, oft as heartless as inert stone, but daily lives of faithfulness to the Great Oversoul, helpfulness to our fellow-men and loyalty to the best part of one's self determine what each one's hereafter shall be.

The President of an orthodox Theological Seminary in my own country once said most truthfully, "Every man needs a religion—a normal man desires it. The question of origin and destiny and the loneliness of the human heart indicates the need of religion. Every man, to be true to



STANLEY DE BRATH, M.INST., M.E.

the best in himself, must choose the best for himself."

Nature out-of-doors is speaking to us in a tongue more universal and self-interpretative than man's intellectually devised Esperanto or Volapuk: "God exists! There is a Soul at the centre of the universe, and over the will of every man, so that none of us can wrong the Universe." "Wherever the surge of life provokes the dumb, dead sod To tell its thoughts in violets—the soul takes hold of God. Go, smell the glowing clover and scent the blooming pear. Go forth to seek religion, and find it everywhere."

This convention faces a momentous opportunity. Either it will begin and end with words and wishings or else there will be born here a world-wide union of Spiritualism which, "with malice towards none and with charity for all," shall present Spiritualism with such unanimity of understanding and harmony of spirit that its science, philosophy and religion shall steadily increase in acceptance among all civilised nations. Kings and Presidents, Parliaments, legislatures and courts, may give slight heed to its claims as a science and philosophy, but they will stand before it as a religion at profound attention and listen with every power of perception keenly tense to catch its sublime revealments, knowing that other men's religion is as sacred to them as their own to themselves.

May we not together silently join in the prayer of France's former Prince Imperial:

"Grant, O God, that my heart may be penetrated with the conviction that those whom I love, and who are deceased, can see all my actions. Help me that my life shall be worthy of their witness and my innermost thoughts shall never make them blush."

"God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth."

And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

The address aroused great interest, and this was evidenced by some twenty questions, to which the speaker replied; whilst an interesting discussion followed.

AFTERNOON SESSION.

At 3 p.m. Mr. B. Membery occupied the chair, the speaker being the Chev. le Clement de St. Marcq (Secretary, International Bureau de Spiritualisme, Brussels). The speaker holds a high staff position in the Belgian Army, and was one of the few who came through the late war with no permanent disability. He was greeted with hearty applause.

The subject of his paper was "Spiritualism as a Factor in International Relationships."

In commencing his address the Chevalier Clement de St. Marcq stated that the Committee of the Congress desired him to refer to the effect of Spiritualism considered as a factor in international relationships.

The importance of that subject is shown by the manner in which it tends to influence all human activity, even the most independent political institutions. The tendency of a nation to consider everything from its own point of view is similar to selfishness in individual psychology. When a child is beginning to think he believes himself to be the most clever person in the world; after a little time he admits partial superiority in other persons, but it is a long time before he comprehends the vanity of thinking about temporary superiority, and realises the importance of possessing those properties of heart and reason which constitute true human worthiness.

Then only he becomes a human being with a human heart, able to be happy and to share happiness with others. The same moral evolution can be seen in the development of collective consciousness in civilised nations. As long as they remain in a state of primeval savagery they retain the idea that they are the first nation in the world. But reflection shows the superiority of other nations in various degrees, though there is still a tendency to belittle its superiority, and it is only slowly that a nation can realise that difference between human beings is less consequential than they believe, and that the community of the human kind is more important than being a member of such and such a nation. Only then can a nation become a useful member in the society of nations, truly civilised and able to help in the progress and development of humanity.

Every practical Spiritualistic sitting is in fact an international meeting, not because of the living taking part in it, but because of those on the other side with whom we come in contact through some medium.

But Spiritualism is not necessarily confined to the evidence and results of seances. On the contrary, Spiritualism opens our mind to reflection, criticism and self-possession, which are the first moral qualities, and without those true character cannot exist or sense of responsibility.

In such manner Spiritualism contributes to the ethical improvement of mankind, teaching men not to surrender themselves to any influences without consideration. But, studying the manner in which Spiritualism is understood and practised in the different countries of the world, it is obvious that there exist as many points of view as there are nations, or at least as spoken languages. That is why we assert that agreed international relations between Spiritualist Associations constitute one of the strongest factors for improvement and development of our ideas. That statement is illustrated by examples of the most weighty matters upon which Spiritualists disagree. For instance, is Spiritualism a religion or is it a science?

The Danish Spiritistik Mission is probably the most important Spiritualist organisation which takes the first view of the question, and asserts that Spiritualism must be religious. We find in its programme, published in our "Bulletin Officiel" of June, 1920, very categorical assertions upon that matter. The purpose of the Mission is represented as favouring the development of piety in Spiritualistic meetings; paragraph three expresses the desire to promote a deeper religious feeling among Spiritualists, and a greater desire to live according to God. Paragraph eight contains the dogmatic assertion that Jesus Christ is the central figure of universal history, and the paragraph enunciates every member to love Him more and

more, that His life, His word, His mind may become the daily thought of men, and leave an imprint on their souls and in their hearts. Paragraph four is even more dogmatic, asserting the Bible to be an inspired book by which the value of messages received during mediumistic meetings must be judged.

On the contrary, in France we see an absolutely opposed conception, insisting on the scientific value of Spiritualism. Mr. Beziat, a theorist who has most powerfully contributed to the progress of Spiritualism in France by the foundation of the Psychosic Institute in Douai, said, in 1913 at the Congress in Geneva: "I think Spiritualism is a science for steady searching and experimentation, while religion is a creed which remains in the heart of man, and which too often fails to give his mind a firm basis."

And further he added: "Classing Spiritualism as a religion is lowering it to the rank of religions. We must not do it. We must, on the contrary, understand Spiritualism as a science, a meta-science, if you will, but a science nonetheless. While many religious men cannot explain why they adhere to their faith, I will know why I am a Spiritualist. That is the reason why I shall always investigate in place of binding myself to a blind obscurantism. Spiritualism says, 'Blindness, I disperse it,' while Dogmatism says, 'I maintain it.'"

I could quote many other similar opinions, but I will only take the following statement from a very interesting book by Mr. Bourniquel, entitled "Posthumous Witnesses," which appeared in print last year in Paris: "Religion? No. We will not establish a religion, we will not oust those existing. We will have no dogma. We will have free debate and controversy. What we defend is not a matter of faith, it is a matter of facts."

It is quite impossible, I think, to present more opposite ideas than those which we find in Denmark on one side and in France on the other. It is noticeable that where several nations speak the same language, as in the English-speaking nations, there is generally a similarity of view among Spiritualists which is not affected by the conditions of the climate or manner of living.

But this does not apply to the Spanish language, for the Argentine Republic tends towards a Spiritualistic communism, while the views of Spain, as expressed in the review "Lumen," contend that this is an impossible theory, and that Spiritualism must respect the lines of intellectual and commercial status.

The object of an International Bureau is to collate, as far as possible, these different views, and to create a common basis, and at the same time making opportunity for an exchange and comparison of views. The present Bureau has existed for ten years, from which, however, the period of the war must be subtracted, and a polyglot quarterly "Bulletin" has been published embodying such international information on the subject as was obtainable.

We are acknowledged by the League of Nations, and our Bureau is included in the list of the international publications which has been recently published by them.

In 1920 the League of Nations, assisted by the Union of International Associations, founded an International University in Brussels, and the International Bureau of Spiritualism was invited to establish a professorship of Spiritualism in that University. We enthusiastically accepted the invitation, and the first lecture on Spiritualism was given at the International University on August 23rd. This lecture will be given annually, and we hope to obtain consent to an increase in the number of lectures. This is not much, but it is a beginning. And with God's help we hope to do better in the future.

EVENING SESSION.

On Sunday evening, in the Queen's Hall, there was a large attendance. Mr. Beversluis (Holland) spoke on the necessity for an international Spiritualist religious union.

Mr. Berry, who presided, said they had hoped on that occasion to have had an address from Dr. Ellis Powell, but while his voice would not be heard, he (the speaker) was sure that his inspiration would be with them. There was a vacant chair on the platform, and it was for Sir Arthur Conan Doyle, who, it was hoped, might still arrive before their meeting concluded. (Applause.) Their gathering was a representative international one, and its message

was that the international movement was claiming its right place in the religious movement, and was coming into its own. (Applause.)

Mr. Ernest W. Oaten (Editor of THE TWO WORLDS) said they had been carrying on the meeting in the hope that Sir Arthur Conan Doyle would arrive. His steamer, the "Adriatic," was expected to reach Liverpool on Sunday morning. They had telephoned and wired to Liverpool, and had just heard that the boat had arrived so late in the evening that it would not be possible for Sir Arthur to be with them. They had Sir Arthur's promise that he would come if it was humanly possible, and all who knew him were aware what that meant. (Applause.)

Other plans had not been able to be carried out. Dr. Ellis Powell was to have addressed them. He believed the Doctor was present at the meeting. They were continually receiving slight indications of his continued activity. There was a triumphant fact in which Spiritualists rejoiced, and that was that when one of their number died, as it was called, they did not lose his labours. He was with them still, and everyone who passed over with the solid conviction of the truth of the possibility of return and communication, based upon careful experiment and continued collaboration, was a source of strength to them from beyond the veil. (Applause.) Let them never forget that these individuals who knew the existing difficulties were just the ones best able to assist them.

A REMARKABLE CASE OF SPIRIT PHOTOGRAPHY.

As a case in point, he was asked to announce the details of a recent communication from that splendid researcher, Dr. W. J. Crawford, of Belfast. (Applause.) Many thought that his passing away was a big blow, but he (the speaker) took the view that it was not so, and this conviction was being borne out. He held in his hand a psychic picture which had been taken within the last few days at Crewe in the presence of three gentlemen. They were familiar with photography, took their own plates and pledged their word that no one but themselves touched the plates at any time during the course of the sitting. On one they received the following message:—

"Dear Mr. Hope.—Needless to say, I am with you where psychic work is concerned, and you can be sure of my sympathy and help."

"I know all the difficulties and uncertainties connected with the subject. I am keenly interested in your circle and will co-operate with you."

"Regarding your enemies who would, by hook or by crook, dispose of the phenomena, leave them alone. I, W. J. Crawford, of Belfast, am here in Crewe on Friday, June 30th, 1922.—(Signed) W. J. CRAWFORD."

Dr. Crawford was a scientific man. That message was in his own handwriting, and was signed and dated. In it he tried to produce something which should furnish conclusive evidence, and some of the professors of legerdemain could put it in their pipe and smoke it. (Applause and laughter.)

Mr. Oaten gave an account of a vision he had had during the morning session in the Queen's Hall of wireless operations, and went on to suggest that it indicated the coming of the registration of thought in vibratory waves that could be translated into thousands of languages. It was mentality expressing itself automatically. Was it a dream? Yes, perhaps, but the greatest things in this world were once dreams.

In conclusion Mr. Oaten said: "I believe the time is coming when we shall talk to those behind the veil as easily as we now talk to one another. Spiritualism is the most actual fact in our lives. I would think it strange if seven days went by without my seeing or talking with my dear old dad in the Beyond. To the Spiritualist death is but an incident of life." (Loud applause.)

Dr. Warne said he had learned much from his brief visit to England. He had, for instance, heard the statement made that everything that came through mediums purporting to be from spirit intelligences was utterly preposterous. He had never known that statement to be made in his country by anyone who had not, by his own methods, directly invited one's self. (Applause.) Dr. Warne then proceeded to give particulars of important instances where

the statements made by mediums were afterwards verified. One concerned General Carl Schurz, and was related in "Memoirs," to which he asked his hearers to refer. The other was the well-known case of Abraham Lincoln, details of which could be found in the book, "Was Abraham Lincoln a Spiritualist?" a new edition of which had been recently issued by the "Progressive Thinker" (Chicago).

It had been said that God had dropped the curtain between our world and the next, and that we had no business to seek to know what was going on on the other side. Well, fortunately there were those who would always peep under the edge of the curtain as boys did under the canvas of a circus. Seriously, he wished that those who made the objection to our seeking to know would be consistent. Did God's revelation to man tell where gold fields, oil deposits, coal and diamonds could be found? Or did He leave man himself to find out? (Applause.) He wondered if there was any revelation from God telling that the time would come when man would fly with the birds of the air, or delve among the fishes in submarines into the bowels of the ocean? Did God drop the veil, or was it man's ignorance and fear which established it throughout the centuries? (Applause.) Jesus preached to the spirits in prison. What prisoners wanted with preaching, unless they were alive, he could not imagine. So with the story of the rich man and Lazarus. He must have been alive. What did that parable teach them if not that God was not trying to hide the future from them? It was human beings who had dropped the curtain and had allowed theologians to make cowards of them all. (Applause.)

Mrs. Cadwallader conveyed greetings from various Lyceums in the United States. For herself, she would have every day a Children's Day, for that meant joy and sunshine in our lives. Speaking of the visit to America of Sir Arthur Conan Doyle, she said he aroused the country for Spiritualism. She viewed the development of mediumship simply as the discovery and cultivation of natural gifts. She outlined a very interesting scheme for the broadcasting by wireless of Spiritualistic messages. When that was in working people would have to have Spiritualism in their homes, or else turn off their receiving sets. (Applause.)

A LETTER FROM SIR ARTHUR CONAN DOYLE.

SIR,—Will you express my regret to those who waited so patiently on Sunday night. It was midnight before I arrived. I sent a wireless in good time explaining the situation to the Chairman, but the telegraphic messenger put it in the post box of the Queen's Hall, which apparently is not cleared by the management.

Yours sincerely,

ARTHUR CONAN DOYLE.

Spiritualists' National Union.

Hearty Thanks from Mr. Yates.

I DESIRE very sincerely to thank the many friends who have written me their sympathy and good wishes for speedy recovery.

It is impossible for me to thank them all personally or to say all that I would like to say. But this I do want to say—that although I am now compelled to give up my public work I have no regrets for the past, and that if my days were to begin again I would not hesitate, even if I knew the cost, to do the same again. I am just content to know that I have helped the Movement to grow, and perhaps in a rough way scribbled some lines of its history. I do not know what opportunities the future may offer to me, but this I do know—I shall not neglect them if they come, and just hope that in some smaller and gentler way I can help to spread the great gospel that death does not end all, and that communication between the discarnate and incarnate is a glorious reality.

I trust all Societies will accept this intimation of cancellation of all engagements. Yours faithfully,

B. H. YATES.

"My Astral Self."**A True Story.**

Charles Davison.

TALKING of astral bodies and disembodied spirits reminds me of a most remarkable experience of my own—remarkable, in fact, that I have never yet been able to find an explanation. Perhaps someone who reads this story through to the end may be able to explain the very startling phenomena.

In December, 1883, I shipped before the mast on the barque "Ethel," homeward bound from Hobart Town for London. We sailed on the 29th. After adventures in Australia and Tasmania that would fill a three volume novel we had a good run past the traps and snares of New Zealand, crossed the Meridian on a Monday, and so had two Mondays in that particular week. On and on to Cape Horn, before sighting a single passing ship. I thought there had been another Flood, and our ship's company were the only survivors. However, after rounding the Horn we had a good run up to Scilly, catching a gale while passing through the Tropics, and nailing its sail to the end of the jib boom to ensure a fair wind, and we had a fair wind all the way to Lizard Light. Then we met an east wind, what sailors call a "Dead Muzzler." After trying to bear up channel for three or four days we got a tug, the "Game Cock," off St. Catherine, I.O.W., and were berthed in the East India Dock on the morning of the 19th April, 1884.

Immediately after landing I went to see a favourite cousin (no, not a girl, a man). John and I had been practically brought up by our grandmother, one of the best women that ever lived. While I had been away John had married and settled down. So before leaving for the North, I had to call and see his wife and little one. We had quite a long yarn about our Granny and Auld Lang Syne. Then I had to go over my Australian adventures, so the passage home had to be gone into very fully, so that it was late indeed before I could get away.

I got work at my old trade in the North of England, and in course of time found myself in Edinburgh. This was in the winter of 1885-1886, a most severe one. I went to see Mr. Gladstone unveil the Mercat Cross, and with standing about in the snow caught a chill which confined me to bed for a few days, and it was during the convalescent stage that the most remarkable experience of my life happened.

I was lying one forenoon in one of those half dreamy sleeps that sometimes come over us at this stage. I dreamt that I was in Hampstead-road, London, and was most anxious to see my cousin John, but for some reason did not want to see any other member of the family. So I strolled past my uncle's laboratory, where I knew John would be working.

I caught his eye (he was soldering packing cases at the time), and motioned for him to come out to me. He immediately reached for his hat and coat and came out. We walked up and down Hampstead Heath Road, talking about lots of things that interested us, particularly our Granny's sayings and doings.

At last, feeling that I must end the interview and get away, I manoeuvred our walk to the station at the foot of the road, and calling out "Good-bye, John," I rushed into the station, right among a crowd of children who were waiting for a train. I was so excited that I woke up.

I opened my eyes, and sat up in bed utterly bewildered and lost. The dream, or whatever it was, was so very real that I could still hear John's protesting voice calling me to shake hands. Rather impossible, seeing that I was in Edinburgh and not in London. This was December, 1885.

Time went on, and after getting married myself, and going from place to place, I at length found myself fixed up in London (with work), and living within half a mile of John. This was in 1905—25 years since my last glimpse of London. "Well, John," said I, putting down my glass, "it is 25 years since we had a drink together. Dear me, how time does fly. Do you remember the last time I had just returned from Australia after a long voyage (12 weeks),

when off Cape Horn every rope on the ship was covered with a sheet of ice?"

"Rats," said John, "your memory must be failing. Don't you remember coming round to our place at Hampstead one winter morning, sometime before Xmas in 1885? You looked in (I was soldering packing cases at the time), you waved your hand for me to come out, and we walked up and down Hampstead Heath Road, talking about family matters, and you rushed away into the station without shaking hands. I called after you a few times, but it was no good, you were off."

I sat there completely bewildered, could not possibly understand it at all. I made some commonplace remark, and turned the conversation, but to this day John honestly believes that I met him that morning in London. But I am absolutely positive that I was in Edinburgh ill with influenza, and physically unable to walk across the room.

This experience has been on my mind for years. Now can anyone give a really good explanation?

The Crown of Life.

"Be thou faithful unto death, and I will give thee a crown of life."

"The gift of God is eternal life."—BIBLE.

THE desire for continued existence is paramount in the normal soul. Observant man, watching the snake, beetle and chrysalis, rejoices in his instinct of immortality. The wish for it is persistent. Springing up among the ordinary savage, it survives to this day. Not only the illiterate but the most advanced thinkers believe in eternal progression, and this belief is ineradicable. He who promised the crown of Life to the faithful is not slack concerning His promise. He is dissolving life's discords, annulling the evil, and justifying Himself, weaving for erring, struggling humanity a crown of fragrant amaranths, a God-like recompense for all the apparently unmerited hardships and perils of this life.

When we consider that God is self-existent, and humanity a tiny stream from the great ocean of Infinity, it is feasible that not only our continued life, but its immortality, should be assured—an evergreen in the Paradise of eternal Love. "Those whom the Gods love" live forever, roaming the fields of asphodels, their glad songs of aspiration blending with the music of the harpers on the crystal sea. Not one of us has reached the plenitude of his capabilities. Entire satisfaction and happiness await us in the "house not made with hands, eternal in the heavens." Physical death is spiritual birth. (More Janua Vitæ.)

"The sun eternal breaks,
The new immortal wakes
Wakes with his God."

—E. P. PRENTICE

Spiritualism in North Wales.

THERE is great activity on the North Wales coast, and events are in train for the opening of several Societies. Platform workers spending their holidays in the district might be able to assist with a little propaganda work. Will those who are willing to assist write to Mr. R. A. Owen, 119, Chatsworth Avenue, Aintree, Liverpool, who will endeavour to make use of such generous service.

The Spirit Return of William Sagar.

OWING to the pressure upon our space this week we have been obliged to hold over the instalment of "The Spirit Return of William Sagar." Next week we shall resume this interesting narrative.

Mrs. M. E. CADWALLADER writes us to say that she sails for home by the R.M.S. "Baltic" from Liverpool on Saturday, the 22nd inst. It is hoped that a few friends will be present on the landing stage to wish her God speed.

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FRIDAY, JULY 21st, 1922.

Dr. Fournier d'Albe and the Goligher Circle.

WHEN Psychical Research lost the valuable services of W. J. Crawford, D.Sc., by his untimely and tragic death, it received a heavy blow. The scientific investigation of these phenomena needs men of special type. High scientific training is undoubtedly essential, but something more is needed for success. There is a psychological requirement which is quite usually overlooked. Its possession is something quite outside the control of the investigator. He (if) her possesses it or does not, and this it is, we think, that is lacking in Dr. Fournier d'Albe's record of the Goligher Circle*.

In May, 1921, Dr. d'Albe undertook to follow up the work of Dr. Crawford. He tells us that his object was (1) to confirm the Crawford results; (2) to devise with the "operators" assistance a quicker method of communication with the "operators"; (3) to devise with the "operators" experiments which would be evidential in themselves. The investigation lasted three months, and Dr. d'Albe's finding is that the results are inconclusive, and were not such as would silence criticism. "The phenomena were plentiful, but the results were inconclusive." Fortunately, however, the Doctor gives us a record of the 20 sittings held during the period, and we can only conclude that with the plenitude of phenomenal results obtained there should have been little difficulty in obtaining more thorough verification. The investigator's weakness was his apparent inability to impose complete checks.

In one case Dr. d'Albe tells us that he observed the medium lifting the stool with her extended foot, whilst another member of the circle is suspected of collusion. This, however, is a solitary statement concerning an isolated incident uncorroborated by further observation. Other phenomena recorded are such that such practices do not appear to explain them, and such a statement, unsupported by other witnesses or by further experiment, may, we think, be reasonably put down to faulty observation on the part of one who does not appear to have been very ingenious in devising means of checking the happenings. Outside that one solitary incident Dr. d'Albe's position is that the phenomena happened, but he is unable to say whether they were genuine or not, and because he cannot find positive evidence he appears to be willing to suggest all manner of things concerning Dr. Crawford, the medium, the circle, or in fact, anyone or anything except himself, whilst the intelligent reader will blame no one but him.

Was the table suspended without physical contact? That's the first question which should be answered before any question of "structure" can arise. That is the question to which Dr. Crawford devoted his early experiments,

"The Goligher Circle—May to August, 1921." By Dr. Fournier d'Albe, D.Sc. 84 pp., paper cover, illustrated with real photographs. Watkins, 7/6.

and he did not proceed further until it was settled. We are not a trained scientist, but the question could have been definitely answered by an endeavour to completely encircle the levitated table with a jointless hoop. We suppose since that did not need delicate electrical apparatus and elaborate chemical experiments it would be beneath the notice of a trained scientist. In suggesting it, however, we are not speaking without knowledge of this class of phenomena, and we have personally tried this simple experiment with success.

One of the strangest things about Dr. d'Albe's report is that although the mediums' feet are hinted at as the source of the phenomena, we are not given a single hint of the type of footwear she was wearing. In some of his experiments Crawford made foot-coverings which were bound to her feet and extended high up the leg. We have been present at this circle when the medium was wearing high-legged laced boots extending half-way up the calf. We have kneeled behind her chair and held both feet while the levitations took place under Dr. Crawford's scrutiny, and we have never heard of any suspicion of Miss Goligher using her feet to produce phenomena.

Dr. d'Albe says "boots and shoes could be slipped on and off." But that is what he was there to prevent, and he apparently took no steps to protect himself.

After careful reading of his book we are convinced that Dr. d'Albe desired to play a passive role, and that the phenomena should hammer him into an acceptance of them. His experiments seemed to go astray from the fourth sitting, at which he himself endeavoured to change the whole course of the phenomena by trying to obtain the insertion of a golf ball into a decanter, the neck of which was smaller than the diameter of the ball. No doubt he had Dr. Zollner's experiments in mind, but this is a type of phenomenon, loosely termed "matter through matter," which has not been associated with this circle, and it is quite likely that the attempt to produce it roused some measure of resentment in consequence of its failure.

In common fairness it must be admitted that this experimenter was handicapped by being alone. We grant that it is not easy to watch the phenomena and the medium at the same time, and Dr. Crawford undoubtedly had a large advantage in the co-operation of his wife. Dr. d'Albe alludes to the difficulty which arises from the necessity of controlling every member of the circle, and claims that to ensure evidential results it would be necessary to eliminate the possibility of the co-operation of its members.

A number of excellent photographs are splendidly reproduced in the booklet, but a close examination of them reveals the fact that the shadowgraphs Nos. 1, 2 and 3 show a difference in type to the enlarged photographs of Dr. Crawford's photographs, and this suggests to us the possibility that the change in the personnel of the circle brought corresponding changes in the nature of the phenomena. This is the psychological factor with which the experienced Spiritualist is familiar. Writing in THE TWO WORLDS some nine months ago concerning the sitting of Mr. James Douglas, we alluded to the effect produced by different sitters in a circle, and had occasion to say

"Too little attention has been devoted in times past to the question of how far any set of phenomena produced through mediums is modified or determined by the presence of the investigator. There can be no doubt that some investigators unwittingly and quite unknowingly help a medium, whilst others have an opposite effect. It is not a question of their likes or dislikes, or of their mental attitude. It is purely one of whether their psychic natures blend with that of the medium. . . . We feel confident that the success obtained by some of the historic investigators (Crookes, Varley, Wallace and others) was due in large measure to the fact that they unknowingly contributed a psychic element to the circle!"

We even ventured to suggest that in the case of the Goligher Circle "it would not surprise us if the presence of other persons, just as qualified as Dr. Crawford but possessing a different psychic nature, caused the phenomena either to weaken or take a totally different form."

That appears to be what has happened. We are

however, to get Dr. d'Albe's book, if only because it contains some further evidence of Dr. Crawford's experiments. Despite the fact that certain passages in these hitherto unpublished records are emphasised with the intention of weakening them, we venture to assert that an unbiased reader would hesitate to say that Crawford exercised greater care, larger control and far more ingenuity in devising methods of checking results than his successor, and despite the statement that in his later experiments Crawford was lax in his control of the circle, there can be no doubt as to which was the more thorough and competent investigator. The last sentences of Dr. d'Albe seem to us to be an expression of annoyance from a disappointed man.

It should not be difficult, however, to find a man or even more capable of efficient dealing with these phenomena than Dr. d'Albe.

CURRENT TOPICS.

A Bishop's Lament.

THE Bishop of Exeter appears to be getting very despondent concerning the falling birthrate. He cries aloud for larger families—more children. This despite the fact that when new souls appear on this plane we seem only able to provide them with C3 bodies. It appears to us that we need to pay a little attention to quality rather than quantity. That, however, doesn't trouble the good Bishop, since he merely wants them as soldiers. He has evidently made up his mind about another war, as fittingly becomes a disciple of the "Prince of Peace." In our opinion, however, if all the Churches would co-operate to one end it would be far easier to establish world peace than to double the birthrate at a time when 25 per cent. of the people have to be subsidised in order to get food and shelter. A large population may not be an evil, but a good, sound and healthy population, in sufficient homes, food and clothing is far better. We do not admire the Christianity of the man who merely urges us to face the responsibility of rearing children to turn them into "cannon fodder." But perhaps the Bishop feels that man is an immortal soul, and that something other than physical life lies before him.

Proven.

SEVERAL newspapers have referred with satisfaction to the report that four French scientists who recently held sittings in Paris with Madame Bisson and her medium, Eva C., had to report that they had discovered no evidence for the existence of "ectoplasm." Only twice did anything appear, and this was a small piece of substance exuded from the mouth, and which subsequently was re-absorbed and swallowed. The substance looked like India rubber, we are told. Eva appeared to be in considerable pain, showing muscular contraction and deep groaning. The experiments lasted two months, and the four professors have to report negatively concerning the phenomena. We also have Dr. Fournier d'Albe's report on three months' experiments with the Goligher Circle which produced nothing. We are asked what have we to say?

Negative Evidence is Valueless.

WHAT can we say? On the 9th inst. our calendar said there was a full moon. We went out to look for it, and our search failed. Ten thousand people could have joined in the search with the same result. We omitted to say it was raining hard and the sky was full of clouds, but that's a question which is out of all astronomical calculations. Negative findings prove nothing. It reminds us of the prisoner accused of an offence against the law. "We have three men who saw him commit the offence," said the prosecuting solicitor, and what three men say should be sufficient." The prisoner retorted, "I can't find a hundred men who didn't see me." He was, however, found guilty. Positive evidence only is of real value.

Intermittent Nature of Physical Phenomena.

THE question, however, raises many important points. We recall the case of D. D. Home, in which for months in succession no phenomena were forthcoming through his mediumship. One of the peculiarities of psychic phenomena, and particularly the physical type, is its intermittent nature. It comes and goes in waves or tides, and we have been unable to find any law which governs its ebb and flow. In Home's case his health had something to do with it, but did not offer a complete explanation. In Dr. Slade's case the power was equally intermittent, coming and going obedient to no discoverable law, but Slade's health had little or nothing to do with it. With Geo. Spriggs and Madame D'Esperance we had the same thing happening. The phenomena would be strong for a period, and then almost die away. Probably Spriggs was the most constant of the lot, because his sitters were most constant.

The Need for Discovery of Laws.

THE inference is clear. If one sits with a medium when the psychic tide is flowing the results obtained are positive, when the tide recedes they are negative, and this appears to be beyond the control of either medium or operators. Hence it is not wise to take too much notice of any one set of experiments with any medium. Madame Palladino's case is full of contradictions because of these variations. One set of investigators found everything fraudulent, another vouched for their genuineness. Presently we shall devise some mechanical and sensitive apparatus by means of which we shall be enabled to predetermine the chances of successful sittings.

Every Type Has Its Opposite.

ONE other question naturally arises, i.e., the psychic effect of particular sitters on a circle. It will at once be conceded that the presence of a "medium" is requisite for the production of phenomena. In a world where every type has its corresponding opposite is it not true that there are people whose very presence inhibits the play of psychic force, and effectually prevents all phenomena? There is good reason to believe this to be the case. We remember some years ago having a friend who had accepted Spiritualism and had even joined a Society, and on occasion spoken from its platform. His conviction had come by means of mental phenomena, but he was anxious to see some physical phenomena. We were holding a series of successful sittings for table levitation with John Taylor. Four or five sittings had been successful, but whenever our friend was present not a movement occurred. He was quite favourably disposed, but his presence seemed to effectually stop all phenomena.

Interesting Experiments.

WE varied our procedure and commenced a sitting with our friend seated in an adjoining room. When the phenomena were vigorous we opened the door, and he slipped into the room. The medium certainly did not know he had entered, but all phenomena immediately ceased. We tried for nearly an hour, but were unable to secure a levitation. Our friend gave it up and left us, and in five minutes the phenomena were in full swing. What are we to make of such facts? Only this: that the sitters have something to do with the results quite apart from their mental attitude, and the right sitters are as essential as the right medium.

A Strange Experience.

WE are in the habit of sitting in a regular weekly circle, and results (of a certain kind) are fairly constant. We have a friend whose scepticism concerning psychic phenomena is deep-rooted, and whose criticism is severe. He says that he has been to many circles and has sometimes found deception, but in most cases no phenomena are forthcoming. In the last few months we have met our friend three times only, always on our circle day. None of the remaining sitters knew we had

met him, but at the circle on each of the three nights not a scintilla of phenomena have occurred. We are wondering whether this is due to coincidence or whether after meeting our critical friend we are infected with some influence which counteracts the psychic forces.

A Place for All if Each Takes His Place.

WHO knows? In the wonderful atmosphere we carry with us we affect one another for good or ill. Our minds can slowly modify our surroundings, but it is ever true that no two people are alike, and every man has his opposite. He who endeavours to make men all alike or lead them to the same identical goal fails to understand the balance of nature's law. Mutual assistance and co-operation is better than the monotony of similarity.

At the Cenotaph.



Officers of the Spiritualists' National Union and a few friends paying their tribute of respect to our arisen comrades.

Farewell to Mrs. Mary Gordon.

MRS. MARY GORDON, who has been a splendid worker in the Spiritualist cause for so many years, is leaving for America on August 8th, on a lecturing tour. Her many friends will be glad to learn from an advertisement in this issue that she will be entertained at a farewell gathering in London on Monday, July 31st. It will take the form of a Social and Dance, and will be held in Mortimer Hall.

LAST WEEK we announced the possibility of Mrs. Cadwallader and Mrs. Bertha Grear visiting Manchester. We regret that owing to the calls upon their time and the shortness of their visit the arrangements could not be completed.

The Spiritualists of Merthyr and district have just formed a Psychical Research Society, under the presidency of Mr. W. Southern, B.Sc., J.P. Members of the various Societies in the neighbourhood are, we believe, co-operating, and we wish them all success.

"The Discovered Country."

MRS. RUTH DARBY, of Manchester, conducted a mission on behalf of the Exeter Spiritualist Society, was the speaker and clairvoyant at the Market Hall, Sunday, July 9th. In the afternoon Mrs. Darby spoke to a large audience on "The Angel's Message," and in course of her address made sympathetic reference to passing into spirit life of Mr. H. S. Pye, a prominent member of the Exeter Society.

A crowded audience assembled in the evening to hear an address on "The Discovered Country." Mrs. Darby explained life and conditions in the life of spirit, that was discovered by the co-operation of Spiritualists in the world with the denizens of the higher spheres. The discovered country, she urged, was not a shadowy, unreal place, the reality of which this life was but the shadow. Many, not, in the course of three score years and ten, grasped there was in life, but merely touched the fringe of the subject. He went from this life with all the idealistic desires of his soul unattained and unfulfilled, and in land discovered by Spiritualism he continued his efforts to reach the light to which he aspired here, and he continued those efforts under conditions made more favourable to his success, and with opportunities vastly more beneficial than enjoyed here. The experiences of earth life and its development reached here determined the condition which man occupied on passing to spirit life. The purpose of life here was to prepare for larger duties and greater advancement in the life beyond. Mrs. Darby also gave clairvoyance at both services.

Leeds District Committee.

THE monthly conference of the above was held at Normanton (Assembly-st.) Church on Sunday, July 10th. The President (Mr. Rothery, of Normanton) occupied the chair. The opening invocation was given by Mr. Fenton (Pontefract), and ten minutes were given to spirit communion, which helped to bring about the harmony essential to our business and public meetings. The attendance was poor, only five churches being represented by nine delegations with two associate members.

A welcome to the conference was given by Mr. Ward.

The minutes and correspondence were accepted. The financial statement was considered satisfactory. A discussion arose out of the circular issued by the S.N.U. on the attitude of a Liverpool Society towards the signing of the Seven Principles, after which a resolution was moved and carried upholding the recommendation of the S.N.U. to subscribe to the Seven Principles and calling upon our churches to do so.

One new associate member was proposed, which brought the business to a close.

In the afternoon a propaganda meeting was held. President in the chair, a nice audience being present. Short addresses were given by Messrs. Smithson and Osborn, of Leeds, and a few clairvoyant descriptions by Mrs. Fenton, of Pontefract. In the evening propaganda work was continued, short addresses being given by the President and secretary. Mrs. Fenton again gave a few delineations. The secretary brought a splendid meal to a close by tendering the thanks of the Committee to all local friends who had so efficiently prepared for our mutual wants throughout the day.

LITTLE ILFORD CHRISTIAN SPIRITUALISTS' CHURCH DISTRESS FUND.

SIR.—May I be permitted through THE TWO WORLDS to thank Miss S. Liddell for parcel of clothing received on behalf of the above fund? I earnestly appeal for donations or gifts of clothing to help us carry on the good work. Thanking you for all past favours and in anticipation of Alice Jamison (Administrator of the fund), 11, Sherman Avenue, Manor Park, E.12.

LOUGHBOROUGH — Miss Coddington, of Leicester, conducted our meetings Afternoon, address on "Sowing seed" Evening, an address on "The holy will of God" Also clairvoyance

MELYNCOURT — Mrs Griffiths, of Merthyr, gave an address in the afternoon, her subject being "In my Father's house are many mansions" In the evening Mr R Morgan gave an address on "The soul's emancipation" Clairvoyance given at both meetings by Mrs. Griffiths

NEWPORT, MON — Central: Address and clairvoyance by Mrs Veary (late Nurse Graham), of Bristol Mr Meade presided

NEWTON ABBOT — Mrs Letheren, of Exeter, gave a trance address on "Eternity is here and now" She also gave clairvoyance The President presided

PETERBOROUGH — Addresses and clairvoyance by Master A Clayton, the blind boy medium Mrs Mallpress presided

PLYMOUTH, Morley-st — Mrs B Moore, of Exeter, gave an address, followed by clairvoyance

STONEHOUSE: Meeting conducted by Mr Prout Soloist, Miss Coleman Mr Loomee gave an address on "Life everlasting" Clairvoyance by Mr S Pearce, of Plymouth

Lake-road: Mrs Harvey, of Southampton, conducted both services Mr Fairbairn presided

TREDEGAR — Mr A Brown conducted a discussion in the morning At the evening service Mr W G Halestrap gave an address on "Enoch walked with God" Mrs. Halestrap gave clairvoyance

YORK, Spen-lane — Addresses by Mrs. Vipond, followed by descriptions of spirit people and messages

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 23RD, at 2-30, LYCEUM, At 6-30 and 8-15, MISS A. BARTON
MONDAY, at 8-15, Members' Developing Class, MRS. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, MRS. FORREST.
THURSDAY, 3 & 8-15, Miss WALLWORK.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
JULY 23.—MISS BARTLAM.
30.—Circle for Members Only.
AUG. 6.—MRS. LOMAS.
13.—Circle for Members only.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 23RD, at 10-30, LYCEUM At 3, 6-30 and 8, MRS. LARNER.
Medium.
MONDAY, at 3 and 8, MISS MILES.
WEDNESDAY, at 8, MISS LOMAS.
SUNDAY, JULY 30TH, MR. ROGERSON.

Longsight Spiritualist Society,
SHEPLEY ST., opposite PIT ENTRANCE,
KING'S THEATRE.

SUNDAY, JULY 23RD, at 6-30 and 8-15, MRS. L. WILMOTT.
TUESDAY, at 8-15, MRS. RICHARDS.
THURSDAY, at 8-15, MRS. SHAKESHAFT.
SATURDAY, at 8, OPEN CIRCLE.
Doors closed 8-15.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 23RD, at 2-30, LYCEUM At 6-30, MR. ROOKES.
At 8, MRS. CORNS.
WEDNESDAY, at 8, MRS. BROMLEY.
THURSDAY, at 8, MRS. CHARNLEY.
SUNDAY, JULY 30TH, MRS. HOLT.

SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, JULY 23RD, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. BATTEN.

MONDAY, at 8, MRS. APPLEY.
WEDNESDAY, at 3 and 8, MRS. HOLDEN.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, JULY 23RD, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. WILLIAMS.

WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 30TH, MR. VICKERS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JULY 23RD, at 3, 6-30, 7-45,
MR. TONGUE.

MONDAY, at 3 and 7-45, MRS. KNOTT.
TUESDAY, MEMBERS' CIRCLE.

WEDNESDAY, at 7-45, MRS. KNOBBS.

SATURDAY, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET

SUNDAY, JULY 23RD, at 3, 6-30 and 8,
MRS. WORMALL.

MONDAY, at 3 and 8, MRS. BATES.
WEDNESDAY, at 3 and 8, MRS. PEAKE.

SUNDAY, JULY 30TH, MRS. GOODWIN.

NEW SHAW ST., WEST CRAVEN ST.,
REGENT ROAD.

SUNDAY, JULY 23RD, at 3, 6-30 and 8,
MR. P. REEKIE.

MONDAY, at 3 and 8, MRS. RICHARDS.
TUESDAY, SPECIAL MEETING.

MRS. LANE, Colour Delineations.

WEDNESDAY, 3 & 8, MR. & MRS. TONGUE

SUNDAY, JULY 30TH, MRS. BROMLEY.

British Magnetic Healers' Association.

The above Association will hold a
PROPAGANDA MEETING

at the VENTNOR ST. SPIRITUALIST
CHURCH, HARRIMER,

on SATURDAY, JULY 22ND, 1922.

Demonstrations of Magnetic Healing
will be given.

Meeting commences at 7. Healing 7-30.

All are invited. Come!

Blackpool National Spiritualist Church
and Lyceum,

71, ALBERT RD (Nr CENTRAL STATION)

SUNDAYS: Lyceum at 9-15. Public
Circle at 11. Services at 3 and 6-30.

SPEAKERS:

JULY 23.—MRS. M. E. PICKLES.

30.—MRS. WILD.

AUG. 6.—MRS. A. JONES.

13.—MR. TYRER.

SPIRITUALISM IN SCARBOROUGH.

CENTRAL MISSION, RUTLAND ROOMS,
NORTH STREET.

SUNDAY SERVICES AT 3 AND 6-30

Visitors-welcome.

St. Leonards Christian Spiritualist

Mission,
BOTTOM OF WEST HILL, TO LEFT OF
CHURCH ENTRANCE TO ST. LEONARDS
PUBLIC GARDENS (Hastings and Dis-
trict Trams to St. Leonards Pier).

Every Saturday at 7. Sundays at
11 and 6-30. Mondays at 3.

Best Speakers and Demonstrators
engaged.

Particulars from Secretary, Mr. F. R.
WARD, 26, Priory-road, Hastings.

SOCIETY ADVERTISEMENTS.

Bristol Spiritualist Temple,
Back of 47, OAKFIELD RD., CLIFTON.

SUNDAY, JULY 23RD, at 6-30,
MR. E. PALMER.

MONDAY, at 8, MRS. MARY MILLS.

SUNDAY, JULY 30TH, MRS. M. MILLS.

Brighton Spiritualist Church,
ATHENEUM HALL, NORTH ST.
(Affiliated to S.N.U.)

SUNDAY, JULY 23RD, at 11-15 and
MR. A. LAMSLEY.

LYCEUM at 3.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, MR. ERNEST CAGER.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, JULY 23RD, at 7,
MRS. C. O. HADLEY.

WEDNESDAY, MR. CAGER.

SUNDAY, JULY 30TH, MRS. THOMPSON.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 23RD, at 7,
MRS. NEVILLE.

JULY 30TH, MR. G. R. SYMONS.

East London Spiritualist Association

NO. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thru
Main Building to Second Door on Left).

SUNDAY, JULY 23RD, at 7,
MRS. EDIE.

Forest Hill Society,
RAGLAN ST., DARTMOUTH RD.

SUNDAY, JULY 23RD, at 6-30,
MR. G. BROWN.

Hackney Spiritualist Church,
240A, AMHERST ROAD.

SUNDAY, JULY 23RD, at 7,
MRS. GEORGE.

MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, JULY 23RD, at 6-30,
MRS. E. SMITH.

LYCEUM at 3.

TUESDAY, at 7-45, MR. TREADGOLD.

WEDNESDAY, at 3, GUILD.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JULY 23RD, at 11, SERVICE
At 3, LYCEUM.

At 6-30, MR. G. TAYLOR GWYNN.

WEDNESDAY, at 7-30, MRS. METLOY.

London Central Spiritualist Society,
MENELVA ROOMS, 144, HIGH HOL-
BORN, W.C. (Corner of Bury St.)

Fridays at 7 for 7-30.

JULY 21ST, MRS. E. NEVILLE.

JULY 28TH, MRS. GRADDON KENT.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, JULY 23RD, at 6-30.

MR. T. W. ELLA.

THURSDAY, JULY 27TH.

SUNDAY, JULY 30TH, MRS. G. PRIDE.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: MISS M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2.30.

SUNDAY, JULY 23RD, Services at 2.30 and 6.30 prompt. Mr. J. GARNER will lecture at 3 on "Human Radiations, Colour and Meaning." Discussion open to all. SPECIAL OPEN CIRCLE at 6.30 conducted by Mrs. WOLFENDALE, Speaker and Clairvoyant. Mediums and Investigators cordially invited. Doors closed at 7. All heartily welcome. Silver Collection. Tea provided at a nominal charge.

SUNDAY, JULY 30TH, at 2.30 and 6.30, Mr. ROBERT DAVIES (the Well-known Speaker and Seer).

THE BRITISH MEDIUMS' UNION.

The ANNUAL PICNIC of the above Union will take place to **Hardcastle Craggs**, Hebden Bridge, on **Saturday, July 29th, 1922.**

Tea at the Craggs. Special Propaganda Meeting at Hebden Bridge Spiritual Church at 7 p.m. All Members and Friends cordially invited. Special reduced fares to party. Single fare for return journey. Train leaves Manchester Victoria (L & Y. Station) at 1.35 p.m., returning at 9.15 p.m. All friends desiring to go please communicate with Mr. F. W. BAGGON, 229, Dewsnap Lane, Dukinfield, in order to obtain reduced fare. Come and spend a happy day.

Farewell Social and Dance to Mrs. Mary Gordon

(The Popular Speaker and Sensitive),

Prior to her Departure for America, on a Lecturing Tour,

At MORTIMER HALL, MORTIMER STREET (Regent Street), LONDON W.,

On Monday, July 31st, 1922, at 8 p.m.

TICKETS 2/6. Evening Dress optional.

Hon. Secretary: LESLIE CURNOW, 5, Queen Square, London, W.C. 1.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood Church,
BROCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JULY 23RD, at 11.15, CIRCLE, 4/3, LYCEUM. At 7, Mrs. MARRIOTT, Address and Clairvoyance. MONDAY, at 7.30, LADIES' PUBLIC CIRCLE. TUESDAY, at 8, MEMBERS' DEVELOPING CIRCLE. TUESDAY, at 8, PUBLIC CIRCLE.

Bowes Park Spiritualist Society,
SHAFTSBURY HALL,
Joining BOWES PARK STATION, N.22.

SUNDAY, JULY 23RD, at 7, Mrs. ANDERSON. TUESDAY, JULY 30TH, Mrs. REDFERN.

Church of the Spirit, Camberwell,
GUARDIANS' OFFICE (HAVIL STREET ENTRANCE), CAMBERWELL TOWN HALL.

SUNDAY, JULY 23RD, at 11, SERVICE. At 6.30, ALD. D. J. DAVIS, J.P.

Clapham Spiritualist Church,
adjoining REFORM CLUB, ST. LUKE'S RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JULY 23RD, at 11, CIRCLE. At 3, LYCEUM. At 7, MR. FORD, of Reading. FRIDAY, at 8, MEETING FOR ENQUIRIES. SUNDAY, JULY 30TH, Mrs. HARVEY.

Church of the Spirit, Croydon,
BAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JULY 23RD, at 11, Mr. PERCY SCHOLEY. At 6.30, Mr. HARRY BODDINGTON.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, JULY 23RD, at 7, Mrs. H. J. OSBORN, Address. ANTER-CIRCLE FOR MEMBERS. WEDNESDAY, at 8, Mrs. NEVILLE, Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
PIONEER MARKET CHAMBERS, ILFORD LANE, ILFORD.

FRIDAY, JULY 21ST, at 8, HALF-YEARLY MEETING for MEMBERS and ASSOCIATES ONLY.

SUNDAY, JULY 23RD, at 7, MR. and MISS WELLBELOVE. THURSDAY, at 3, Mrs. PODMORE.

Little Ilford Christian Spiritualist Church,
CHURCH ROAD, Corner of THIRD AV., MANOR PARK.

SUNDAY, JULY 23RD, at 6.30, MR. and MRS. PULHAM. MONDAY, at 3, LADIES' MEETING. WEDNESDAY, at 8, MRS. JAMRACH. THURSDAY, at 8, WHIST DRIVE. Tickets 1/6 each including refreshments. SUNDAY, JULY 30TH, ALD. D. J. DAVIS, Lyceum, every Sunday at 3.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE GOING FROM MARYLAND POINT STATION.

SUNDAY, JULY 23RD, at 6.30, MR. W. G. THOMAS. WEDNESDAY, JULY 26TH, at 3, Ladies' Meeting, Mrs. RICHARDS. THURSDAY, JULY 27TH, at 8, Mrs. EDEY.

SUNDAY, JULY 30TH, at 6.30, MR. and MRS. PULHAM. MONDAY, JULY 31ST, at 8, COMMITTEE MEETING. Forward Movement at 11, Lyceum at 3.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

IN MEMORIAM.

PEGG. In remembrance of my dear wife Fanny, who passed to the higher life July 23rd, 1921.—From HUSBAND and CHILDREN, Hucknall.

**MISCELLANEOUS ADVERTISEMENTS
(NOT DISPLAYED.)**

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SEANCE will be held at "Whitehall," 159, Acre-lane, Brixton, by a well-known Medium every Tuesday evening at 8. Fee 1s.

Speakers, Open Dates, Etc.

MR. C. W. BENTLEY, Speaker and Clairvoyant, has now returned from New Jersey, U.S.A., and intends to re-settle in this country. Open for engagements. Cert. New Jersey State Association.—Address, 112, Warley-road, Blackpool.

MRS. R. LEWELLYN, Speaker and Clairvoyant. General Advocate, S.N.U., 5, Vine-street, Coventry, has open dates for 1922-23.

Wanted.

WANTED, old issues of Raphael's and Zadkiel's Almanacs and Ephemeris. State date and lowest prices. Box "C," Two WORLDS Office.

WANTED, the full-time services of an experienced Spiritualist as Secretary of the Spiritualists' National Union, Ltd. Commencing salary, £260 per annum. State age, qualifications, references, etc., not later than August 12th, to ERNEST W. OATEN, 20, Marshall-road, Levenshulme, Manchester.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

DUNDEE SOCIETY OF SPIRITUALISTS.—MRS. ESSENOFF, 12, Thomson-st., Dundee.

FLEETWOOD SPIRITUALIST CHURCH.—MR. J. A. JORDAN, 69, Warrenhurst-road, Fleetwood.

MONKWEARMOUTH SPIRITUALIST CHURCH.—MRS. JACKSON, 32, Jackson-street, has taken over the duties of Secretary in the place of Mr. A. Bamford.

PETERBORO' SPIRITUALIST SOCIETY.—W. C. JACKSON, "Conway," 8, South View-road, Walton, Peterborough.



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia. (with Instructions), 21/- each. Smaller size, 10/- each. Yoga, 46, Wall Close Mount, Leeds.

ALL WOMEN should write immediately for **FREE SAMPLE** of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress,

Le Brasseur Surgical Manfg. Co. Ltd. (Dept. 31), 90 & 92, Worcester Street, Birmingham. Works: PASSY, PARIS.

SPECIAL OFFER.

Ten Complete Lessons in Book Form on CLAIRVOYANCE.

By R. JOHNSON.

It tells you how to Develop Normal Clairvoyance, Trance Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference. "An excellent guide to Mediumship." By post, 1/4

A. SIGNA, 12, Newton St., GLASGOW.

SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING. PRACTICAL PSYCHOMETRY.

MEDICAL HYPNOTISM & SUGGESTION. HOW TO CONVERSE WITH SPIRIT FRIENDS.

PERSONAL MAGNETISM & WILL POWER. TABLE RAFFING & AUTOMATIC WRITING

Price 8d. each, post free 10d.

Each book contains a full course of lessons. Address all orders to

ALEX. VERNER, 15, Vernon Street, Bolton, England.

Facial Eczema.

Little Boy Cured by a Few Dressings of Germolene.

AWARDED FOUR GOLD MEDALS.

Soothes at a Touch.

Immediate soothing, rapid cleansing, and certain cure are the admitted attributes of Germolene, the new aseptic skin dressing, which is produced in the famous laboratory of the Veno Drug Co., Ltd., of Manchester, the home of the wonderful nerve remedy, Dr. Cassell's Tablets. Daily testimony enhances the reputation of Germolene, which years ago was awarded four gold medals, and since then has scored such amazing successes that it has decisively superseded all the old antiseptic ointments and salves in the treatment of such complaints as eczema, itching skins, irritating rashes, pimples, psoriasis, piles, bad leg, and ulcers.

Mrs. Rudge, of 27, Edenham-street, Westbourne Park, London, used Germolene for her little boy's face when he was suffering from eczema, and she says it acted like a charm. The terrible itching rash had spread all over the child's cheeks and brow, and he could not be kept from scratching. To complicate matters pimples and blackheads appeared amongst the eczematous rash, and nothing that was tried effected any improvement. Then Germolene was used, and it soothed it once. The result after a few dressings was that the rash disappeared, and the boy was completely cured. Mrs. Rudge regards the cure as marvellous, and she recommends Germolene everywhere.

Sold at 3s. per tin (1/3 the small size) by all chemists, and stores in the Empire.

DISEASES CURED WITH HERBS. Cases unsuccessful elsewhere invited, send stamped addressed envelope for particular to: **WILLIAM ALLEN SNAITH, Balsall Heath, 7, Green-road, Toxteth, Liverpool.**

The Magnetic and Herbal Treatment that Cures.

PARTICULARS FREE.

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note address:

MR. GEORGE VERNON,
The British Magnetic Healers' Institute,
21, Manor St., Ardwick Green,
Manchester.

Hours of Attendance: 10 to 4 p.m.

BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN,
MANCHESTER,
will hold Public Healing Meetings
On SATURDAY and TUESDAY EVENINGS
at 7.30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7.30 to 8.30 every Saturday.

CLAIRVOYANCE.

A CLASS is being formed for the study and development of Crystal-Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.

For full particulars send stamped envelope to
A. SIGNA, 12, Newton St., GLASGOW.

NOTICE.

THE HAUNTED HOUSE, HASTINGS.

MR. and MRS. CURTIS regret that they are unable to reply to the many letters to hand, or to receive callers.

No public meetings are now held at the Haunted House.

A well-known lady of wealth and title has (at her own cost) recently opened a new and beautiful church close by St. Leonard's Pier. There are also two other Spiritualist centres in the town.

No further accommodation is available for visitors at the Haunted House (Castle Down Manor) until the end of August.

ALL WOMEN suffering from Irregularities should write for certain remedy for same to M. GRAHAM, 42, James-st., Enfield, Middlesex.

A Good Medium is forming a SPIRITUAL CONCENTRATION CLASS. For particulars write to "S," c/o G. PAINTER, Rosendale House, Dalling-road, Hammersmith, W.6.

MRS. HARVEY, Magnetic and Chromo Therapeutic Healer. Very successful with all kinds of Nervous and Rheumatic Cases. Patients visited and received. Appointments only. 113, Park-st., Gloucester Gate, London, N.W.

Palmistry Simply Explained. With numerous Diagrams. By James Ward. Price 10/-

APARTMENTS.

BLACKPOOL.

MRS. CARTER, 138, LYTHAM Apartments with or without board. Trams pass door. Comforts. Piano. Phone 553.

A XON, 18, CHURCH ST., SHORE. With or without £ minute sea.

MRS. OSWELL, 70, WITHNEY SOUTH SHORE. Comfortable apartments. Close to Promenade Victoria Pier.

FOLKESTONE.

MRS. L. COOK, 12, COOLING FOLKESTONE. Apartments, rooms and sitting-room. Bed-sitting room. Every comfort. Close to Very central.

MABLETHORPE.

MRS. BURROWS, WHITE HEATH VICTORIA RD. Comfortable apartments.

MORECAMBE.

MOUNT ROYD BOARDING ESTABLISHMENT, 1, SEA VIEW PARK. Write for tariff. — MRS. LEE, priestress.

NEW BRIGHTON.

MRS. HUNTER, IVYDENE GROSVENOR RD. Comfortable apartments. Piano. With or without board.

SCARBOROUGH.

MRS. LAYCOCK, NORTHLEIGH BLENHEIM STREET. Comfortable apartments. View of both bays.

SOUTHPORT.

MRS. JOHN PEMBERTON, HILL VILLE, 4, IRVING STREET. Comfortable apartments. Sea view.

Made Helpless a Fall.

Restored to Perfect Health Activity by Dr. Cassell's Tablets.

Mrs. Blanche Williams, of 14, Tressell, Rochdale, says:

"My little daughter, Mary, fell at the edge of a big box and hurt her spine. She didn't seem to feel it at the time, but soon after I noticed that she walked with a poor dragging step, not light and smart as it had been. Then she broke altogether, and became quite helpless. She had absolutely no power whatever. Everything had to be done for her. I carried her up to bed and down again in the morning, and all day long just lay on a couch as helpless as a baby, more helpless, in fact, for I could not move at all."

"I had advice for her, but nothing resulted, and I became quite hopeless, when one day I thought I would try Dr. Cassell's Tablets. I got some for Mary. Actually in a week she could move a little and turn in bed. She went on improving and soon was able to get up and walk round a table. In three months she was cured completely, and is now well and active as ever in her life."

Dr. Cassell's Tablets are the only safe Home Remedy for Nervous Breakdown, Neuritis, Indigestion, Sleeplessness, Neurasthenia, Anæmia, Pneumonia, Kidney Weakness, Children's Weakness, and Wasting. Special value for Nursing Mothers during the critical periods of life.

Dr. Cassell's Tablets are manufactured under the supervision of the chemists in the most perfectly equipped laboratory of its kind in the Empire. The Veno Drug Co., Ltd., Manchester, manufacturing Chemists, Manchester, are sold at 3/- per box, smaller boxes by chemists and stores everywhere, distinctly for Dr. Cassell's Tablets.

SUPPORT OUR ADVERTISERS